The Brethren Evangelist.

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Easter Hymn.

The Lord has risen as He said;
Unite your joy, all who have breath!
He lives again who late was dead,
The mighty Conqueror of death!
He lives! He triumphed in the strife!
'I am'—O hear the Victor tell—
'The Resurrection and the Life;
I bear the keys of death and hell.'
The sepulchre no more is dumb,
Within the tomb is heard a voice;
'Tis he who speaks, 'I come! I come!
Rejoice, O earth! Rejoice! Rejoice!'
Strong is His arm, and swift to save;
He tunes exultant lips to sing,
'Where is thy victory, O Grave?
And where, O Death, thy boasted sting?'

—Dr. Abraham Coles.

Pacifics.

It is so long since I wrote for the EVANGELIST that I scarcely know where to begin, and probably I shall have some difficulty in knowing where to stop. We have nothing very exciting on this coast, in the line of religious work this winter and spring. Moody was here and Jones was here, but you couldn't tell any difference, at this distance from their work, on the piety or morality of the people. Mr. Moody was in Stockton, our county seat, a few days, and was busy all the while. He was the means of doing some good, in various directions, and it is a pity that he could not remain longer. As I had never seen or heard the popular man before, I concluded to attend a few of his meetings. My wife and I attended one meeting and heard him attempt to preach from the text, 'What must I do to be saved?' The text was handled carefully. A great many good things were said, but, to my mind, he failed almost entirely in giving a scriptural or reasonable answer to the question. His whole effort was to show that 'he who believes in the sense of trusting, is saved.' It seemed to me, that all alon g he had a consciousness of his failure to do justice to his theme. Two evenings later our daughter Sadie and I went to hear him. On this occasion he preached on the text, 'Come; for all things are now ready.' He answered the excuses of sinners, and he did it well. I doubt whether there was a sinnner in his large audience who felt that he had a justifiable excuse for not being a Christian. But, although their excuses were swept away, as by a flood or cyclone, hundreds of them went away in their sins, to their haunts of sin, just because they loved their sins more than they did righteousness or our loving Saviour. So it is ever and everywhere. If the love of sin could be rooted up and destroyed, it would then be an easy matter to bring sinners to Christ and to a love of the truth. But I must pursue this no farther now.

Bro. C. E. Doty spent most of the winter in Stockton, but now he is at home again. How I wish that he could be out in the field as an evangelist. I am sure that he would not be satisfied with preaching a half gospel. He is not a man who is satisfied with half-way Christianity or half-way work in anything that is right and good. I hope the day will come, and I do wish it might come soon,—when such talent and power as he is blessed with can be in constant use in the Master's cause. Of course, he and sister Doty are doing a good work in bringing up their family in the nurture and admonition of the Lord, but this they would do also if he were serving as an evangelist or pastor.

At this juncture my wife called my attention to the fact some shepherd had his flock of nearly 3,000 on our premises. I went out to him and found him to be a stranger, unacquainted with the lines. The first thing in order was to get his flock within its proper range; and the next to point out to him the lines which he must not cross. He seemed to be very sorry, and he made some very fine promises for the future. So it is with some shepherds or pastors of spiritual flocks. They either do not understand, or they do not care to observe, the true lines, and in consequence their flocks wander on forbidden ground. But they, unfortunately, are not always willing to be corrected and instructed. We should all learn lessons of usefulness from the good shepherd of the sheep.

For some time Bro. Henry Ebe, who is known by many of our readers, has been afflicted with paralysis. I am pleased to say that he seems to be rapidly recovering, and we hope he will soon be fully over it. We need him in the use of all his faculties and in the exercise of all his powers and functions. He is one of our deacons, and we have but few of them in this great valley.

Bro. H. R. Holsinger is still holding the fort at Lathrop. He is devoting nearly all his time to that post, and we hope that he will do much good there. The place needs a reform, although there are many good people in and around town. Today (April 9th.) Bro. Holsinger and his wife expect to start on a visit to Bro. Jacob Miller's at San Jose. Bro. Miller came to this state from Tiosa, Ind., where he and several members of his family were prominent members of the church. I have seen none of them since they are here; but my wife and I intend to pay them a visit after a little. We understand that they are making arrangements to have Bro. Holsinger preach for them while he is with them. This is a new field for the Brethren, but no doubt, if Bro. Miller and his family remain there, there will be a harvest of souls and a gathering into the Master's barn, by and by. We hereby extend an invitation to them to come over and see us.

Mrs. Gilliam, wife of Bro. Victor Gilliam, is afflicted and suffering with cancer. By last accounts she was improving finely. Sister Artz, of Lathrop, sister to Bro. I. Kilhefner, of Ohio, is afflicted with white swelling, or something like it. She, too is improving. If any one has an infallible cure for either or both of these diseases, I should be glad to have it.

We have had some fine rains lately, and everything looks fresh and flourishing. The prospects now are for an abundant harvest and a rich yield of fruits of all kinds. This prospect makes a wonderful change on the feelings, conversation and conduct of the people. It is just so, or more so, when the showers of God's grace are poured out plentifully upon his people, so that there is a revival and an abundant ingathering of souls. We pray for more such showes and such seasons.

There are many things that I now think of on this coast, that I would like to write about, but I fear it would not be edifying or interesting to the readers in the east, and so I will turn to something of more general interest. I want to speak a little of our church paper, the EVANGELIST. I am glad to see that there is a vast improvement in this volume over what it was before. But, with all of its improvement, I yet fear that a person might read it a whole year without learning from it the doctrines of the Brethren church. Occasionally something appears that has a tendency to mislead or make wrong impressions, and passing without immediate correction or criticism on the part of the editor, it really does have such an effect. The EVANGELIST ought to be an able and zealous expounder, promoter, and advocate of our faith and practice. It ought to preach and labor like our faithful missionaries and traveling evangelist do, to set forth 'the truth, the whole truth, and nothing but the truth.' I am not alone in this view of the matter.

The editor and publisher may now ask why I and others of the same view do not strive to make it so. Perhaps we might have done more than we did; although several efforts have been made to bring about the wished for change, but from some cause, without the desired effect. This has been observed and discouragement was the result. I do not mean to complain, but I do desire, that, by some means, the called for change should be brought about.

Another fact is this, that we do not have books or tracts that set forth, or contain, a synopsis of our faith and practice. We ought to have a little book, no matter what its title, but it ought to be such a complete synopsis of our doctrines, our forms of service, and our system of government, that any intelligent person, without any other help, could become acquainted with the constitution and workings of the Brethren church. This little book ought not to be the production of one member, though he be an elder, but it ought, in some way, be an echo of the voice of the church.

It seems to me that I now hear a hundred voices, crying, '*Creed!* CREED!! CREED!!!' I wait until the sound and echo die away, and I pacifically whisper, or speak it louder if necessary, The Gospel of Christ is our Creed. 'But,' says one, 'what will you call your little book?' Well, it must have a name, and the name should be significant of its character. I would call it, 'A Synopsis of the Creed of the Brethren Church.' I would like now, to know what objections could be urged against such a book with such a name.

I have a few words farther with reference to the Synopsis referred to, and then I will close for the present. Unless it be shown that we should not have a work of the kind, I propose that it be produced as follows: I, or some one else, will prepare a series of articles for the EVANGELIST, beginning with the Introduction and following it to the *finis*. As the work progresses, it shall be prayerfully, honestly, critically examined by all, and if there be any errors or omissions, under any head, the same shall be plainly stated, together with the reasons therefor, and shall be forwarded to the writer. Upon receiving such criticisms or communications, he will examine them carefully, put them on record, and will have them published with his approbation or reply, as the case in his judgment may seem to require. After the whole ground is gone over in this way, the work will be published as a little book. I shall not be hasty in this matter, and shall now wait a while for responses and suggestions. Send all to me at Vernalis, San Joaquin Co., Cal.

J. W. BEER.

April 9th, 1889.

The Elkhart Meeting.

Elkhart City is situated at the confluence of the St. Joseph and Elkhart rivers, and has a population of about fifteen thousand inhabitants, and with its machine shops, paper mills, starch factories, and other manufactories, gives employment to hundreds of people, both male and female, and makes it a live, bustling place.

I began work here under the direction of the Indiana State Mission Board, in the Baptist Mission Chapel, on the evening of the 23rd of March, and continued until April 12th, preaching at two points about one mile and a half apart. I don't know that the change from one place to the other was just the best thing to do, especially for immediate results. The congregations and interest were fair from the beginning, but grew in magnitude and interest (with exception of a check for a few days when we changed from the Baptist to the Methodist church) until the close, when the house was crowded and the interest deep, and had it not been for other arrangements ahead, I would have responded to the appeals of many to remain a few days longer.

We hunted up all the members of the Brethren church that we could hear of in the city and found eighteen. Worked on, holding forth the doctrine of Jesus each evening until twelve more came out and made the saving confession. Then we proceeded to organize the Brethren church here. This was done on the evening of the 3rd inst. Bro. Pliney Irwin was accepted as the Elder of this church, and Brethren David Leonard and Henry Landis its Deacons, Samuel Mountjoy, Clerk, and W. Ramer Treasurer. The final result was nineteen added to eighteen, making a church of thirty-seven. Several of these are not baptized yet and one gave in her name after the organization, who had moved in from Indian Creek. All the members of the city church are heads of families excepting one, and I think they have zeal and energy enough to carry on the work.

The meeting was held at rather an unseasonable time, other denominations having canvassed the place thoroughly before we began, but the Brethren certainly have bright prospects for a strong church. The principal part of those who united with us came from other churches, and still others said they liked our doctrine, and if they had not so recently joined where they did they would unite with us.

The anarchists of whom I spoke last week tried to annoy us to the last. They are called 'Comeouts,. but should rather be called 'Turnouts,' for they have been turned out of the several religious persuasions, are now using their endeavors to break religion down, and yet they are so full of the Holy Ghost that they think it their duty to do so.

I have just read my communication of last week in this week's paper. I am sorry that the slip that I sent did not take the place of the word 'slip' set in brackets in this article; it would make better sense and would be better understood by those who don't know that I sent it for publication.

I attended my regular appointment at College Corner over last Lord's day; had large attendance and one added to the church by letter.

J. H. SWIHART.

Funkstown, Maryland.

Our first meeting was held yesterday with good congregation. One was received by baptism. We would say to our Virginia brethren and sisters we believe our new home and field of labor will prove a pleasant one. The church members appear awake and ready to help the work of the Master onward. While some doubtless find fault with us for coming to Maryland, we hope and pray it may not prove a failure, but that the interest of the cause will be subserved, and that Virginia, as well as Maryland, will work with their respective pastors and that this may be a fruittul year. We shall always look back on the old Virginia battle field with may pleasant reminiscences, where our comrads in 'arms' are stationed still holding the fort under the leadership of brethren Snider, Koontz and Rinker. 'Captains of the guard,' be vigilant, 'press the men forward,' storm the fort of sin, let the ensign of Jesus be planted in every camp, pray for your old follow servant in the border state.

E. B. SHAVER.

April 15, 1889.